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Answerer to the speech out of Doores.

IVSTIFYING THE VVORthy Speech of Master *THOMAS CHALONER* a faithfull Member of the Parlement of England.

EDINBURGH.

As truly Printed by Evan Tyler *printer to the Kings most excellent Majestie, as were the Scotish papers. Anno.* M 646.

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A Corrector of the Answerer to the Speech out of Doores.

Iustifying the worthy Speech of Mr. *THOMAS CHALONER* a faithfull Member of the Parlement of *England.*

Courtly Sir:

YOu are much mistaken: the answer you make to your own questions doe not satisfie; there are indeed *that aske who you are? and what you meane?* and they conclude *you* to be one that was an earwitnesse of that worthy gentlemans speech, else, what meanes that parenthesis in the 12. line, of the second page, of *your paper*, and the rather because you seem'd *to be bitten by the Dogge that is not worth the whisling after, and make an out-crie upon't?* but deal as clearely as you can; is it not an ill *Dogge* that is not worth the *whisling* after? Or is there any but chil-

dren, mad-men or worſe, that take care for ſuchas byte, deſtroy, doe miſchiefe, or foule the houſe? As for the debate at the Comœdie in *Oxford*, concrening the fitteſt place for the Kings Throne, the determination whereof was ſo difficult, that ſome thought it beſt to erect none at all; *it is a very inſtructive paſſage, and may teach to purpoſe*, though your grand *Maſter* will give you ſmall thanks for declaring thereof *without doores:* if a juſt application be made *thereof*, what thankes you deſerve, you ſhall be ſure of; ſhall you not?

You ſay you are one that hath adhered to the Parlement all along, (it were well if all alike) from the beginning of the warre; what a thouſand pitties, it is your name was forgotten! had you only affixed that to your paper; every man would have recounted the great ſervice yon have done: were you a ſhamed of your name? or were you not? You know it is not faire to anſwer a thing that hath a name, without a name.

You ſay you have ſerved the Parlement faithfully in their loweſt condition; twas pitty you had not goodneſſe ſufficient to hold out to the end; but *it* ſeemes you did (as ſome others) about the time of *Branfords*-Skirmiſh, diſ-reliſh the exigent; & though you fac't not quite about to *Oxford*, yet you fac't to *Kingſton*, & have look't on ever ſince, and ſometime have caſt an eye as far as *Uxbridge*, have you not?

Nay, you are a Champion for the Parlement, *Reſolving to be ſtill for them in that which is juſt & right, againſt any Perſon or Nation in the World*: By any meanes make your name publick: there may be uſes for you that you cannot imagine: but ſtay a little, may you

you not carry two faces under one hood? Who doe you intend ſhall be judge of what is *right & juſt* in this your reſolution? Beleeve it; by your writing good men feare, that either your underſtanding is very erroneous, or your conſcience very dead or corrupt: and then if you will be judge your ſelfe; the Parliament were better to be without your ſervice & reſolution: and indeed; for all your boaſting, 'tis thought you have been and are but a back-friend, that you row one way and looke another; which in plain Engliſh (if not in Scotch) is to play the diſſembling hypocrite, is it not?

You mightily over value your own art and *Sophiſtry*, and as much under value the judgements of others; if you imagine your deluſion is not eſpied by every common capacity: you write not in defence of the Scotch papers, but of the honour of the Parlement: Oh that *Englands* Parlement were adviſed of *Joabs* treachery, who while he ſaith; *art thou in health my Brother*, and ſalutes it with a pretended *Kiſſe*, *ſheds out the very bowells of it on the ground.* 2 Samuel 20, 10. *either be what thou ſeemeſt, or ſeeme what thou art*: this ſneaking in the *head*, and byting by the *heele*, manifeſts a Serpent, and that the poyſon of aſpes is under your tongue: if there were no more; this large *Machivilian* preface of yours (if well weighed) would ſufficiently declare.

You preſume not to examine, or at all to intermeddle with any thing ſpoken within thoſe wals; is that true? But how comes that paſſage *without doors* to eſcape your examen, which is placed immediatly before the Argument, page the third, of Mr. *Chaloners* Speech;

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can you give an account of your silence therein? your descanting upon the parts of the speech and passing over that passage in silence, gives just ground to think that your most politick observation could not reach to defend your checks from collusion, and eminent receding from their Covenant therein.

If you write not in defence of the Scotch papers; what meanes then your strong conceited syllogisme? If your juggling be not palpable to your selfe, you have indeed lost your judgement; but it's rather to be feared you have sold both judgement and conscience for worldly respects.

You cannot but know, what may be, and what hath been said and maintained too, of contrivances and contracts, conducing to the Kings addresse to the Scots so much is avoucht, beleeved, and commõly discourst of, as dissolves the knot in your argumẽt, the Covenant it self being first cut in the midst with a dudgeon dagger, whether the English would or no: assure your selfe, the foundation of your syllogisme ought to have been the Kings voluntary uninvited, uncontracted going to the Scots; If you will have it of any force with the People: for most men doe confidently beleeve, there was all the parts of reall bargaine in the businesse, and must have more then the Scots word, or the *Embassadors faith*, or the Kings Oath to prove the contrary, and then what becomes of the weight you lay upon the Covenant Treaty, or Law of the Nations?

But admit your syllogisme held good in all parts and that the King were his owne man a midst the

Scots

Scots, what's the issue? why then say you His person is not to be disposed of but by joynt consent of both Nations? Well; be it so, nevertheless both Nations are bound to agree in what is just; *neither Covenant nor Treaty, nor Law of Nations, can bind in any thing that in it selfe is evill and sinfull; concerning the Kings person then; should both Nations consider what in justice is to be done? In the first place, would they not consider *what the King had done both before the Warre and since the Warre?* Would they not consider what the proper difference is *between a King and a Tyrant*, and finding the latter character upon him, how then ought they to dispose of his Person? What punishment would appeare sufficient for Himselfe? What would become of his posterity, *Justice* impartially being agreed upon by both Nations And if they should not propose *justice* as their end in this His case, that hath so generall an influence upon all Nations they shall certainly perish.

Shall a poore indigent wretched, inconsiderate man suffer death & forfeit the wel-being of his posterity, for a particular offence, against a particular Law? and shall He and His escape *scot-free* that for sixteene yeares without intermission *brake the Law, turned the goverment up-side-downe; Null'd Parlements*, and when craft and cruelty would not suffice, *rais'd a most unnaturall Warre against this Parliament, intermixing the most devillish plots that ever were to destroy both Parlement and City, murthering and destroying the most Religious and peaceable People in all places* and never by all *intreaties, Treatyes, Covenants* [*and indulgence* in all these] could be drawne to give over his violent

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lent and inhuman courses, till necessity enforc'd, and then by a most *unparaleld contrivance* to intangle this Nation more then ever? What can the true servants of the most just God say unto such a *Person*, but *as thy sword hath made so many thousand thousands of women childlesse, so shal thy Mother be childlesse among women?*

That our records might instruct posterity with such a memento as this, *and Samuel hewed Agag in peeces before the Lord in Gilgal:* Your toy's of *evill Councell, and the King can doe no wrong*, would not serve *Agags* turne: nor *Adonibezeck*, nor the five Kings that *Joshua* hung up: who all might have pleaded *evill Councell and the like*; but before just Judges; such things are vanities, for they know God will not so be mocked. And if both Nations doe justly; thus they ought to dispose of this Kings Person; and then there is an end of this controversy.

That our *English* Parlement inclines to such a *disposition*, appeares by voting of his Person to *Warwick Castle*; but the *Scots* agree not to this vote; but fal to an evident Treaty on His behalfe, and not only for his immunity (which with what conscience they can doe, their *death-beds* will tell them, and the blood of the slaine) but for a necessity of restoring Him to his greatnesse and honour; to justifie which their doings; *their and our Covenant* with the most just God, is by them insisted on; to compell us to the same injustice, if this be not the highest mockery that ever was offered unto God: what is? Yet this is that you glory to maintaine in them: accounting of all the miseries of ths Nation, but as a hunting-match, or horse-

race

race: But you and they, and their King *whom they now stalke with all*, will one day find that *wilfull murthers* must have another reckning; maugre *all King craft, Clergy-craft, and Court-craft* in the world.

But if it were agreed, they had a joynt and equall interest in the Person of the King: and that they should differ about disposing of him: the Parliament of *England* justly resolving to *punish him*, and the Parliament of *Scotland* resolving to *restore him to his honour and Authority*: admit the Parliament of *England* should understand that they were no waies bound to preserve his Person, further then they found his Person in the defence of the true Protestant Religion, the liberties of the People, and privilege of Parliament, as the Covenant doth manifestly imply (and could be justly taken in no other sense) but if they found him in the opposition of all those, and in the violent prosecution of all kind of tyrany, oppression and cruelty, are they not plainly bound by the same Covenant to bring him to condigne punishment, as the chiefe of all delinquents? can the death of *Strafford, Canterbury* or any of the rest be justified, if he escape that set them on worke, and hath infinitly transcended them in Treasons against the Commonwealth?

If the Parliament of *Scotland* should persist in their interpretation of the Covenant, that they understood the preservation of the Kings Person, His Authority and power to be alwaies consistent with the preservation of Religion and the liberties of the People; it will appeare an inforced construction, because sinfull. Did you lift up your hand to the most-

high God to bring delinquents to condigne punish-mẽ.? &can you keep your Covenãt if he escape scot-free, who in point of all this blood& cruelty was *eminenter causa sine qua non?* it could not be just to defend His Person in the opposition and destruction of true Religion, and the liberties of the People, but to destroy Him as any other, nay as the King and the chiefe Captaine of the destroyers, and this the People talke of freely one with other; and the contrary being but the fruit of art and sophistry, serveth to no other purpose, but to exasperate them against whosoever useth those delusions, abhominating that the lives of so many precious men, and the ruine of so many honest families should be set at so cheap a rate: the manifold sorrowes of their hearts, and their being often deceived, hath opened their understandings that they now see plainly through all those foldings and doublings; and they are but hated that use them.

But to the point; admit the two Parlements should thus differ; what then becomes of your much laboured syllogisme? You see the dispute is begun already: Sir, can you resolve who shall be judge of this coutroversy? if you can propose none; (as certainly you cannot) what then? must *Scotlands* resolution be a Law to *England?* Your face indeed; looks some-what that way, and so doe the Scotch papers too, but why so? if the negative voice so much pleaded for by the friends of prerogative, shall now be re-assum'd by the Scots, in this dispute, it will render the Parlement more incapable of preserving the Kingdome now then ever: and while you pretend to avoid perjury, you would enforce the Parlement upon an inevitable slavery.

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If *England* and *Scotland* be truly measured, *England* is by far the greater and much more populous: and in all societies, the Major part is concluſive, or they can never come to any determination: and then *Englands* reſolution in this cauſe, ought rather to conclude *Scotland*: if *Scotland* thinkes this not reaſonable; what then? muſt there be a ſtrife about the *Perſon*? why then ſtrove they not who ſhall be moſt forward to bring him to juſtice? Why is there ſuch a coyle about his honour and power, that hath ſought the ruine of all?

Sir, what ſay you to that ſaying in the ſpeech page the 13, the King haveing put himſelfe frely into their hands, they cannot with honour deliver him? (well, let them warme the Snake as long as *England* did, and they may hap to be yet as wel requited) but what man that hath the uſe of reaſon, beleeves the King caſt himſelfe freely upon them but upon pre-aſſurance of protection; therefore talke not any longer of honour, it is but a meere trick, and it is diſcovered to their ſhame: 'tis not denied but they may have great uſe of him in many reſpects, to make advantages upon this Nation: but they are *unjuſt*, and will never proſper: when they have done all they can; they'le find many of thoſe they thinke they have ſufficiently deluded & perverted, that yet wil never be alienated from our *Engliſh* Parlement, nor be wanting to make good their Votes and reſolutions, and alſo their interpretations.

There are no great nũber of your perfidious temper that employ your *Engliſh* parts and abilities, to plead for deceit & Tyrany, & baſely to inthrall your native

Country; what hath provoked you to ſo great a wickedneſſe? or are you by ſome notorious practices become ſo obnoxious, that you cannot thinke your ſelfe ſafe if juſtice be proſecuted impartially? Doe you fear it will at laſt arrive at you? it can be no other, if ſo, yet be adviſed, repent, and make amends, adde not evill to evill, leſt to eſcape the *pan* you leap into the *Fire*: with the juſt you may find mercy, happily your evill is over and paſt hurting, and will never be remembred: if you caſt your ſelfe on ſtrangers they know wherefore you doe it; and when you have dontheir worke, wil caſt you off, loving the work but abhominating the inſtrument: beſides; your labour falls upon a knowing People, and makes no impreſſion: when judicious men read your inference upon the Covenant, defending therein the affirmations in the *Scots* papers touching the Kings Perſon: and after read over that breife paſſage of M. *Chaloners* ſpeech: all that you have ſaid comes to nothing, and you and your Maſter are great looſers, ſo unadviſedly occaſioning the receiving of that worthy and effectuall paſſage, which, in due thankfulneſſe to that faithfull judicious and true lover of his Country, ſhall be here recited word for word; deſerving indeed to be ingraven in *Marble*, and to remaine in the Commons Houſe to all poſterity.

They ſay (ſaith he; meaning the Scots papers) *that by vertue of the Covenant they are obliged to defend his Perſon and Authority. What his Authority is in* Scotland, *themſelves beſt know; but you only are to judge of it in* England, *ſince being not ſubordinate to any power on Earth,*

Earth, there is no power under Heaven can judge you, The Covenant ties you to maintaine, in the first place, the Rights of Parliament, and the liberties of the Kingdome; and in the second place, the Kings Person and Authority; and that only in defence of the former, and not otherwise. And whereas they expect the King should be received by you with honour, safety, and freedome; I beseech you Sir, consider whether (as the case now stands) his Reception with Honour can stand with the Honour of the Kingdome, whether his safety be not incompatible with the safety of the Commonwealth, and whether his freedome be not inconsistent with the freedome of the People.

I pray (Sir) take heed lest that bringing him in with Honour, you doe not dishonour your selfe, and question the very justice of all your Actions; be wary that in receiving him with safety you doe not thereby endanger and hazard the Common-wealth: be advised, lest in bringing him home with freedome, you doe not thereby lead the people of England *in thraldome,*

I pray (Sir) first settle the honour, safety and freedome of the Common wealth: and then the honour, safety, and freedome of the King, so far as the latter may stand with the former, and no otherwise.

Wherefore, I shall conclude with my humble desire that you would adhere to your former Vote, that is, that the King be disposed of as both Houses of Parliament shall thinke fitting; and that you enter into no Treaty neither with the King or your Brethren of Scotland, *lest otherwise thereby you retard the going home of their Army out of England.*

Sir, by what you have written, it will appeare what your meaning is, you doe but flatter your selfe,

your Conſcience wil be too ſtrong for you, and condemne you whereſoever you are, it will afflict you in your private, and diſtract you in your publick occaſions: in the end death comes, and what will be the fruit of thoſe things whereof you will be then ashamed, when Mr. *Chaloner* that true friend to the people ſhall have peace in the cleere diſcharge of his truſt, and be for ever beloved of all good men, both in Parlement and Common-wealth?

You are juſtly attended with the common unhappineſſe of hypocrites, which is to over act, and thereby to diſcover themſelves moſt, when they intend moſt to hide themſelves: ſo fareth it with you in the beginning progreſſe and end of your diſcourſe: being *profeſſedly for the honour of the Parlement*, when nothing, was ever written more manifeſtly *to the diſhonour thereof*, yet that in the cloſe of all, you might be thought to be a friend; you ſing this ſong to the tune of the old Letany, *from the plots both of ſectaries and Malignants, good Lord deliver us.*

But Sir, are you ſure you are no Sectary? It is much to be feared you are, ther is riſen up of late a ſect called the *Scotch paper-ſect*, a very dangerous ſect, a ſect that hath plots and deſigns, and tricks and contrivances; are not you a principall member of this new ſect? It is moſt evident you are: it is not ſuppoſed you are zealouſly of any other ſect or Religion what ever you profeſſe, your papers acquit you from all ſuſpition thereof: for moſt of thoſe that are called ſectaries, are true lovers of Englands intereſt, and have a care to admit none but honeſt men into their fellowſhips, and their plots are to preſerve with their

their lives and eſtates, thoſe juſt liberties of this Nation, and priviledges of Parliament: whereof you and ſuch as you are, are making *an uncleanly conveyance*, and ſelling for ſome vile and unworthy reſpects, and bleſſ: your ſelves from *thoſe plots* of ſectaries.

But why? ſhame you to be thought a Malignant, you know, and it is evident you are one: and it is pretty well in faſhion, and if you would openly profeſſe it, it would grow in favour: 'tis nothing but your taking and pleading for the Covenant that diſtinguiſhes you; and that's now a dayes as much as nothing; what is it, ſo long as you are your own interpreter? beſides, you ſee it is the moſt likely to bring in the King your head. Come, it had been il for you & Him and all the Malignants in England, if it had not been for the Covenant; and therefore preſſe it all you can, that it may upon penalty be taken by all men throughout the Nation: for certainly all the Malignants will take it, and then they ſhall no longer be called malignants, but Covenanters, and if any ſcruple it, it will be thoſe ſectaries that have ſubdued the King your Maſter and all his forces, (except before excepted) and let thoſe be called malignants: and then if it were not for this Parlement, yee Covenanters would have a merry world once againe: and might take another courſe to anſwer ſuch ſpeeches as Mr. *Chaloners*: you remember what was done in the third yeare of this King: thoſe were brave courſes, and you long to ſee them againe, doe you not? Indeed you have cauſe, for if Gentlemen of his ability in the Houſe (as God be bleſſed there are very

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many) doe but put forth their parts henceforward as he hath done, all your art and ſophiſtry will compaſs nothing but your own ſhame and ruine: which is the Juſt reward of your Treachery, and moſt perfidious breach of the truſt you have undertaken.

FINIS.